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CHRISTIAN STATESMAN

VOL. XCI Pittsburgh, Pa., November, 1947 No. 5

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"CHRIST FOR A TIME LIKE THIS"

By Walter L. Moser, Ph.D.D., Pastor Edgewood Presbyterian Church, Pittsburgh, Pa.

(Address Delivered at Annual Meeting of National Reform Association, November 21, 1947)

We become weary of hearing that these are "critical" times; but they are! We shudder at the horrors of an atomic age; but those horrors are only dimly anticipated at best! Who can conceive the desolation that would be wrought in an instant all around our homes or upon this beautiful temple of God in which we are meeting tonight if atomic war should be unloosed upon us. How precariously we are poised over the abyss of destruction we can only surmise.

Even more distressing are the evidences of moral disintegration all about us; the signs of the coming apart at the joints of our world. When the writer of Proverbs characterized this change in the midst of peoples he said, you remember, "Where there is no vision the people perish" (literally, "come apart at the joints," as a sawdust doll left lying in the rain). These processes of disintegration have been evident in past civilizations, and now they are apparent to us as ominous factors in our life.

Professor Arnold J. Toynbee, in his recent monumental resume of history, recalls that there have been twenty-six distinct civilizations in human history; that of these twenty-six, twenty-five have already passed or are in the process of disintegration, and that ours or the civilizations of Western Europe and the Americas manifest within them the fatal seeds of destruction.

This condition has resulted in a feeling of inadequacy and helplessness on the part of a great many people within and without the Church. In many instances, unable to find a rational explanation for the tragedy and despair of the world, they have become resentful against government, law and order, the Church, and even God. They have become irritated by regimentation and rationing. They have been forced to submit to military conscription, all comparatively new to the Western world. They have been compelled to endure the inconceivable barbarisms of the recent war, and they have asked why God does not intervene to check the sweep of evil.

I need not tell you, friends in this cause, that there is much bitterness and resentment. We are criticized because we have not spoken more pointedly and acted more aggressively. And, again we are criticized because we have in the estimation of some acted not wisely or intervened in the name of justice in situations where individualism appeared well on the way to anarchy and license. The lot of a reformer is no happier than in the day when Savanarola denounced the sins of the hierarchy or the Puritan took issue with the laxity and sensuality of the Restoration, or Lovejoy related the Christian conscience to the evils of human slavery. Leaders of our Movement are caricatured in the press, lampooned by so-called liberals and renounced by the great body of unfortunate folk whom they are attempting to rescue from forces of greed and sensuality that destroy them.

And yet, the battle is not ours, but God's. Ours is the task of turning the thought of our day toward God, who through Jesus Christ is able to put down the wicked from their stations, to bind up the broken-hearted, and to establish righteousness and peace and human justice for all our brethren. We need a new and correct view of Christ to accomplish this and to implement our efforts.

We ought to remember that Christ is a way of living rather than a formula to be professed or accepted. You will remember in what different light Marius, in Victor Hugo's "Les Miserables," came to regard Jean Valjean when he realized that he had escaped from death at the Barrier because Jean had borne him unconscious on his shoulders through the fearful dangers of the sewers of Paris; that the piece of cloth represented by Thenardier as having been torn from the coat of one whom Jean had reportedly murdered was in fact torn from Marius' own cloak and that the swatch fitted perfectly the rent in his garment. Then, but too late, Marius came to view Jean as his personal deliverer and to understand that through him alone escape had been possible. So we must come to look upon Jesus Christ, who has indeed borne our sorrows and carried our grief.

Those who returned from war service in the South Pacific repeatedly tell of their surprise and their astonishment that the natives of that area, instead of quibbling about theological niceties and sectarian distinctions, live Christ. By this practice of the principles of Jesus, the Son of God, they became able to meet the strange and doubtless bewildering situations that they faced as a result of the war.

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AMERICA'S LOST CHORD

By Delber H. Elliott

Adelaide Proctor tells of the lady whose fingers touched the keys of her organ and produced a chord that entranced her soul. Then she was called away. When she returned she sought in vain to recall that chord that thrilled her.

"I have sought it, but I seek it vainly,
That one lost chord divine,
That came from the soul of the organ
And entered into mine."

We wish to tell the story of a chord which once sounded on the organ of the American Republic, but which is silent now. We seek again to find it, but 'til this day we have been seeking in vain.

The last issue of the *Christian Statesman* told of an amendment recently introduced in the Senate and House of the American Congress. It will be due for action when the new congress convenes. The substance of this proposed amendment calls for an acknowledgment of The Supreme Being with special reference to the authority and law of Jesus Christ. The first sentence of the preamble would be made to read:

"We the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Savior and King of nations, in order to form a more perfect union, etc"

Is this something revolutionary or new under the sun? On the contrary, it is an age long endeavor on the part of Christian citizens to persuade Uncle Sam to make some adequate acknowledgment of the God of nations.

Why was this not done at the beginning? The Constitutional Convention had many precedents to guide it. Besides the Compact made on board the Mayflower, the compacts of Rhode Island, Connecticut, New Hampshire, The Articles of Confederation, The First National Congress, The Congress of the Federated States, The Declaration of Independence and many others, openly declared their allegiance to God and many of them to Jesus Christ and His sovereign power. Later the constitutions of 42 of the 48 states made some kind of a reference to a Supreme Being.

But strange to say, with all this Christian historic background, the Federal Constitution which is the basic law for the nation, was left without a mention of any power higher than that of "We the people"

Bodies of Christian citizens from that time on have insisted that this error be corrected. John Quincy Adams was elected to the presidency in 1825. He was elected later to eight successive congresses where he served until his death. In 1844, he presented to the House of Representatives a resolution in which he proposed the following additions to the Constitution:

"A clear and explicit acknowledgment of the Sovereign of the Universe, as God of this nation.

"An avowed submission to the Lord Jesus Christ, His anointed, who is Prince of the kings of the earth.

"An unreserved reception of His revealed will, contained in the Scriptures of the Old and New Testaments, as the law paramount, by which all conflicting state laws being regarded as perfectly null and void."

The resolution was rejected.

Within 17 years following this rejection the nation was plunged into Civil War. Many petitions reached Congress for an amendment which would acknowledge the authority of the King of Nations. One was presented by Charles Sumner. In 1863, Senator Harlan of Iowa, proposed a resolution asking President Lincoln to call a day of prayer, "According to his appointed way, through Jesus Christ." This day was called and observed April 30, 1863. It was followed by the victories at Vicksburg and Gettysburg in the next July.

Many other petitions poured into Congress asking for Christian acknowledgments to be made in our Constitution. None of these received favorable action. The widespread sentiment in behalf of this movement crystallized itself into the National Reform Association. A convention of Christian citizens was called at Zenia, Ohio, on February 3, 1863. The association was formally organized the following day.

It stood and still stands for a separation of church and state, but not for a separation of state and Christianity. It opposed all efforts to secularize our national institutions or to abandon God from our national life. It insists on the Bible in the Public Schools, on the overthrow of the traffic in strong drink, on the preservation of the Sabbath and on suitable Christian acknowledgments in our national and state constitutions.

This association of Christian citizens, for the promotion of righteousness in national life in its early days had a president, 123 vice presidents located in 32 different states, seven district and 13 special secretaries and an executive committee of 23 members.

One of the early presidents of the association was Honorable William Strong, Associate Justice of the United States Supreme Court. He was succeeded by Hon. Felix R. Brunot, an outstanding Christian layman of Pittsburgh, Pa. Supporting this association have been members of Congress, governors of states, judges, educators, clergymen and many others from all denominations of Christian churches.

This association in 1893 drew up in legal phraseology a bill favoring the Christian Amendment. In the following year the first joint resolution was introduced in the Senate by William Frye of Maine, and in the House by Representatives by Elijah A. Moore of Massachusetts. Hearings were held before congressional committees, but the bill was laid on the table.

The same men presented a new bill in 1895 and was given a public hearing before the Committee on the Judiciary. Willis of Delaware, submitted an amendment proposing the words: "Trusting in Almighty God." These hearings created much interest and also aroused considerable opposition. Again, the proposals died in committee.

Other bills favoring the Christian amendment were introduced in 1908, 1909 and 1910 with similar rejections.

"Behold I stand at the door and knock." Christ is again knocking at the door of the Congress. We have already had World Wars I and II and we hear much rumbling about a third. The League of Nations and the United Nations Council and Assembly have not opened the door. We say peace, peace, but can there be peace with the Prince of Peace left standing outside?

The United States Congress has now another opportunity to open the door.

"Kiss the Son lest He be angry? and ye perish in the way when his wrath is kindled but a little."

The words with which John Quincy Adams ended his petition should have an enlarged meaning in our day:

"Come now, let us reason together . . . If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:20.

Religious Education in the Public Schools

Annual Report of Rev. E. M. Hertzler, M.A., Fieldman. (Sept. 1, 1946 to August 31, 1947)

During the period covered in this report, your fieldman has visited 62 cities and villages in Ohio, 27 cities and boroughs in Pennsylvania, 17 cities in Illinois, 12 cities and 8 villages in Iowa, and 5 cities in West Virginia, making 119 communities visited in the interest of starting Weekday Religious Education Programs. In addition a number of cities were re-visited in Indiana, in order to check progress made in starting work in those cities.

On the whole the Superintendents of Public Schools in cities visited in Ohio, Indiana, and Illinois were quite receptive to the National Reform Association's proposed plan of program for weekday religious education. In a few cities the fieldman has been instrumental in effecting a change over to having such classes in the school rooms, where heretofore they had been held in nearby churches. While such change in type of program has not been regarded as starting a new program by the fieldman, it has occupied some of his time in helping to reorganize the already existing programs to a more efficient basis of operation.

In Iowa considerable opposition to any idea of religious instruction in connection with the public schools was experienced. The prevailing attitude in Iowa seems to be that any form of cooperation between the public schools and the churches in the matter of moral and religious education would violate the legal status of the separation of church and state.

In West Virginia the method of dismissing all public school children at a certain hour of the school week to go to their respective churches for religious instruction is quite prevalent. While this method is very inefficient, and fails to reach that segment of children unaffiliated with a church, nevertheless it has become the recognized method for conducting weekday religious education and church groups are reluctant to change to any other method of conducting programs of religious and moral education in connection with the public schools.

On the whole, the fact that the legal action of the case brought by Mrs. Vashti McCallum vs. the Board of Education of Champaign, Ill., has been appealed to the Supreme Court of the United States, has been a retarding factor in starting new programs in weekday religious education.

A large number of superintendents of schools, though personally favoring such programs, feel that their communities should wait until the Supreme Court hands down its decision on the Champaign case before going to the work of definite organization at the risk of a short lived existence in case the Supreme Court should overrule the Illinois courts. If the Supreme Court will uphold the decision of the Illinois courts in the Champaign case, weekday religious education will practically become legal in all states and will become very popular everywhere. If the highest court reverses the decision of the Illinois courts weekday religious education will be greatly retarded, if not entirely outlawed in most of the states. We will have to await the decision of the Supreme Court to clarify the future outlook of this very important work.

Christian Mobilization Crusade

In addition to working in the field of weekday religious education, the fieldman (since May 1, 1947) has been endeavoring to develop a Christian Mobilization Crusade through which the National Reform Association may point up a number of tragically important areas in our national life which the Christian people of the nation should give attention to; such as safeguarding the nation's family life, restoration of a Christian Sunday, the alcoholic beverage problem, and keeping American politically democratic and Christian.

Of course weekday religious education is held up as fundamental to the correction of all these other problems. Addresses on these subjects have been given in a number of churches in Pennsylvania, Ohio and Indiana. These addresses have been well received, and the Crusade very highly endorsed. However, churches are slow to recognize new movements, and working up a schedule of speaking engagements has been slow. However, a rather extensive schedule of engagements is now shaping up for January, February, March and April. Your fieldman is also already scheduled to speak at several denominational conferences during the coming months. The fieldman believes that in due time such a Crusade program will be in great demand by the churches of most denominations.

Securing Qualified Teachers

The fieldman has spent some time visiting colleges and seminaries in Ohio and Indiana attempting to induce qualified young women to choose teaching in weekday religious education programs as their vocation. An application form for teachers has been devised and mimeographed for use in gathering useful data of prospective teachers. Five teachers have been placed through the fieldman, but there is a shortage of available teachers in this field. One city does not have weekday religious education classes this year because they were not able to find a suitable, qualified teacher.

In addition to the more or less general outline of work described in the foregoing paragraphs, the fieldman was largely responsible in starting weekday religious education programs in the cities and county listed below.

Cities and states in which programs of Weekday Religious Education have been started in the public schools at the beginning of this school year (1947-48) in cooperation with the work of the fieldman during the year September 1, 1946 to August 31, 1947:

Name of City	Population	Number of Teachers	Approximate Enrollment In Courses
Barnesville, O.	5,000	1*	260
Connersville, Ind.	12,898	1	942
Cuyahoga Falls, O.	20,546	1	1028
Evansville, Ind.	97,062	2	1646
Hobart, Ind.	7,166	1†	425
Ironton, O.	15,851	1	785
Lancaster, O.	21,940	1	1021
Logansport, Ind.	20,177	1	808
Peoria, Ill.	105,087	5	2800
Quincy, Ill.	40,469	2	1238
Upper Arlington, O.	5,370	1	695
County School System			
Ashland Co. Ohio ,not including Ashland City) Including the Consolidated Schools of Hayesville, Jeromesville, Polk, Nankin and Savannah			648
			12,196

* Teacher employed on part-time basis.

† Courses taught in Junior and Senior High by a minister.

THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASSOCIATION

An organization of Christian citizens founded in 1863

Published Bi-Monthly

January, March, May, July, September and November at the Association's Headquarters, 209 Ninth St., Pittsburgh 19, Pa.

R. H. MARTIN, Editor-in-Chief

Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized January 17, 1921.

"KEEPING CHRISTMAS AND BUILDING WORLD PEACE"

As this is the last issue of *The Christian Statesman* published before the Christmas and New Year's Holidays, we take this opportunity of extending to the readers of our paper and to all friends of Christian government our greetings and best wishes for a Merry Christmas and a Happy New Year.

This year, we trust, as never before the Christmas season will be observed in keeping with its real significance and spirit. It is the celebration of the coming to our world of the Prince of Peace. The peoples of the world are today in the grip of a dreadful fear of another and more terrible world war. There is a profound and all but universal longing for peace. The Prince of Peace is the only One who can prepare the way for peace and actually bring peace to our distracted world. Therefore, a true observance of the Christmas Season this year calls for a new consecration of ourselves to the imperative task of preparing the way for peace.

A pamphlet has just come to our desk from the Church Peace Union and World Alliance for International Friendship Through the Church with the above title. It expresses so well our own convictions as to the renewal of our faith in these dark days and that this faith should express itself in efforts to bring about peace that we take the liberty of quoting from it, making its Christmas message our own.

Christmas

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.

"Day by day the world scene appears to grow darker. Travellers returning from Europe and Asia witness to the increasing hopelessness and despair of peoples in these lands. Even in the United States (often called 'that God-blessed land' by suffering folk in devestated areas) many persons are gripped by pessimism. Can we find in time the way to bring together the nations into sufficient accord so that war can be averted? Can we escape the end of the world envisaged by those who grimly describe the nature of atomic and germ warfare? The Christian faith answers, 'Yes, we can do both!'

"Throughout the period of darkness the prophets have ever sturdily heralded the coming dawn. The Messiah *will* come. Light *will* spring out of darkness.

"Without evading the ominous aspects in the present world situation, there is a valid basis for hope and joy so singularly symbolized by Christmas. The forces for peace are being mobilized. Representatives of the world's peoples are meeting regularly in the United Nations Councils and Committees. They are reaching many agreements, even though the continuing disagreements tend to be given the spotlight of publicity. Hunger, fear, and ignorance are being fought by the UN agencies; and the struggle against these root causes of war is systematic and persistent, led by carefuliy chosen world leaders. Despite all the talk about the widening gulf between East and West, both United States and Soviet delegations continue to support the UN and clearly do not wish to sever their relations with it.

"The individual must be made to realize how much his voice really counts. The individual person must staunchly believe that enduring peace is possible. He must regularly proclaim his faith. And he must persistently demand that his political leaders do even more than their share—'go the second mile'—in guiding the nations to peace. In Angela Morgan's vivid words:

'And the Lord God whispered and said to me,
These things shall be, these things shall be,
Nor help shall come from the scarlet skies
Till the people rise.
Till the people rise, my arm is weak;
I cannot speak till the people speak,
When men are dumb, my voice is dumb—
I cannot come till my people come . . .
. . . So God is mute and Heaven is still
While the nations kill.'

"In the Christmas season, the churches have a unique opportunity to stress world peace. Take the profound Christmas ideas—the Fatherhood of God, the dignity of man, the supremacy of Love. Can they not be linked with the world dilemma in which we find ourselves? Can we not develop a program which will lead our people to devote themselves to the building of world peace now? It must be *now* and each individual must offer his help, otherwise we face catastrophe."

LIQUOR AND BEER ELECTIONS IN PENNA.

In the September Primary in Pennsylvania local option elections were held in 215 municipalities. On the whole the results were a victory for the drys. Forty municipalities changed from wet to dry and only seven from dry to wet. Seventy-one liquor licenses were voted out and more than 50,000 people live in the territory won by the drys and only 5,000 in the areas won by the wets.

The National Reform Association gave assistance to local communities in quite a number of these places—particularly in the five places in Beaver County where this issue was voted on.

In the campaign in Fayette County 25,000 copies of our association's liquor leaflet were circulated from home to home. In Indiana County 10,000 copies and about 10,000 copies in other places where this issue was voted on in the state.

SUNDAY MOVIES IN PENNSYLVANIA

Some 57 municipalities in Pennsylvania voted on the issue of Sunday Movies at the November election. In almost one-half of these municipalities Sunday movies were defeated. However, in the large, the victory was with the Sunday movieites for in nearly all of these places the issue was forced by those favorable to Sunday movies where heretofore they were under the ban. Besides in Harrisburg, Altoona and a number of other large cities the vote was for Sunday movies. Perhaps the most notable victory against Sunday movies was won in Wilkinsburg where this issue was voted on twice before and Sunday movies were defeated.

The vote this November was 4,473 for Sunday movies and 6,634 against, a majority against of 2,161. In these three campaigns the fight against Sunday movies was led by the Community Betterment Association of Wilkinsburg and vicinity.

In Butler, Sunday movies also were defeated for the second, if not the third time. Also in Indiana. The National Reform Association gave assistance to a number of local communities in these campaigns, giving counsel, providing literature and making addresses, especially in Wilkinsburg, Tarentum, Rochester, Bolivar and Butler.

ANNUAL MEETING OF SOUTHERN CALIFORNIA BRANCH OF NATIONAL REFORM ASSOCIATION

By Mrs. Jean S. Smith, Cor. Secy.

We had a very successful meeting of the Southern California Branch of The National Reform Association on Friday evening, November 7, 1947, at the Santa Ana United Presbyterian Church. A dozen people met for an hour of prayer before the banquet was served to over 80 people in the dining room of the church by the ladies of this church. Everyone who partook of the delicious turkey banquet felt repaid for being present. Dr. Walter McCarroll, our president, took charge of the table program. The blessing was asked by Rev. Bergen Birdsall and Rev. J. R. Patterson led in the psalm singing. Dr. McCarroll told of his work this past year, then Dr. David Calderwood gave a glowing report of his and Rev. Patterson's trip to Fallbrook and San Diego the first part of the week. Rev. M. DeWitt Safford, the pastor of the hostess church, gave a stirring address on "Shall Education do Away With Revelation?"

We then adjourned to the auditorium where Dr. McCarroll presided. Dr. Samuel Edgar gave the invocation. Dr. McCarroll then gave a brief history of the National Reform Association. Rev. Gifford Gordon was the speaker of the evening. He spoke very forcefully of his work for the youth of our nation and for temperance. He said he was 100 per cent for the Bible in the public schools and gave us very fine advice about advertising ourselves. Dr. Calderwood made an appeal for members of a "Bible in the Schools Club" and pledge cards were passed out by Rev. Robert McConachie and Rev. J. R. Patterson. Following is copy:

Bible in the School Club

The Bible belongs to the State as well as to the Church. The Supreme Court of the United States has declared that this is a Christian Nation. The Supreme Court of the State of California has ruled that the Bible is unsectarian. The Bible is the only authoritative textbook for moral instruction. Moral character is essential to good citizenship. Therefore, I am in favor of a law requiring the daily reading of the Bible in the elementary schools of our state.

Forty-five cards were signed and our offering amounted to $208.85, which was the fruit of the prayer meeting before the banquet.

At the business meeting of the Board of Directors, the same officers were reelected for the ensuing year. The following men were elected to the Board for the Class of 1940—Rev. M. Dewitt Safford, Dr. David Calderwood, Rev. G. N. Greer, and Dr. Samuel Edgar.

The next meeting of the Board will be in the home of Miss Kathryn Marshall in Los Angeles on Friday, December 5, 1947.

ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

The 84th Annual Meeting of The National Reform Association was held in the East Liberty Presbyterian Church, Pittsburgh, Pa., on Friday afternoon and evening, November 21. The attendance was larger than usual and the interest and spirit all that could be desired. This issue of *The Christian Statesman* is given over largely to a report of the work of the past year, so that this account of the meeting will be brief.

The afternoon session, presided over by the President of the association, was opened with a devotional service led by Rev. Vance Yarnelle, a new member of our Board of Directors, who read an appropriate Scripture from the Thirteenth Chapter of Romans and led in prayer. Following this the business session of the meeting was held, at which reports from the various departments of the association, the president, and the treasurer, were read and approved. The following Board members whose terms expired were re-elected for a term of three years: Rev. D. H. Elliott, Rev. T. J. King, Rev. H. B. Mansell, Mr. J. S. Tibby, Mr. Knox M. Young and Mr. E. C. Young. Rev. John Gerstner, pastor of the Second United Presbyterian Church, Wilkinsburg, and Rev. Cornell E. Talley, pastor of the Central Baptist Church, Pittsburgh, were elected new members of the Board for a term of three years.

An informing and interesting message was given by Rev. E. M. Hertzler, Field Representative, Department of Religious Education in the public schools, of the National Reform Association, on "Cases Before Our Courts Involving Religious Education in the Public Schools."

One hundred persons gathered about the tables to partake of a splendid turkey dinner at 6:30 o'clock. The invocation was given by Rev. W. W. McKinney, Ph.D., first vice president of the association. The toastmaster was Rev. Raymond L. Edie, D.D., editor-manager of the United Presbyterian. Entertainment was furnished by Lucile Bauch, soprano, Shadyside United Presbyterian Church, Pittsburgh, accompanied by Mrs. Beulah Taylor Marston.

Dr. R. H. Martin, president of the Association, extended a welcome to those present and introduced representatives of other organizations in attendance. The toastmaster introduced the speaker of the evening, Rev. Walter L. Moser, Ph.D., D.D., pastor of the Edgewood Presbyterian Church, Pittsburgh, and a member of the Board of Directors of The National Reform Association. His theme was "Christ for a Time Like This." He gave an instructive and inspirational message which was greatly appreciated by all who were present.

After adoption of resolutions presented by Rev. H. B. Mansell, the meeting was adjourned with prayer and the benediction by Dr. D. H. Elliott.

REPORT OF THE FIELD COMMITTEE OF THE NATIONAL REFORM ASSOCIATION

By Dr. W. W. McKinney, Chairman

Your committee, through its chairman, would present the following report of efforts expended and plans promoted, but with no attempted evaluation of results produced. Your committee had but one meeting for planning and conference, but there have been frequent discussions between individual members and persistent efforts to bring the work of our Association to the attention of denominational groups, Sunday School Associations, and church organizations.

Your committee regrets that the year has not brought forth any marked success nor any particularly notable achievements. However, we have been patiently at work and on the whole quite diligent, though the visible evidences of success are not lying around in encouraging abundance.

As a committee, we have worked in close cooperation with our President and we have attempted to add further speaking engagements to his numerous other burdens. His has been the most effective voice of our committee and he has carried specialized phases of field work at the annual meeting of the Lord's Day League of New England, the state convention of Pennsylvania W.C.T.U., various county Sabbath School Associations, the BonClarken Christian Workers Conference in North Carolina and numerous other places. We leave to his own report a detailed summary of his splendid stewardship as the speaking agent of the Field Committee.

Rev. E. M. Hertzler, in addition to his specialized task of developing week-day religious education in the public schools, has devoted a portion of his time to the general program of our association and is broadening his services in the field of promotion.

We rejoice in the recent action of the Board of Directors in securing the Reverend D. H. Elliott for part-time service with our association, following his release from his long and fruitful pastorate in the First Reformed Presbyterian Church of Pittsburgh. We welcome our brother to the staff of promotion and will attempt to keep him busy with speaking engagements for which he is eminently fitted, both by experience and conviction.

The work of your Field Committee has been manifested most visibly in two neighboring counties where some of the members of this committee reside and give direct leadership to the causes represented by our association.

A. Washington County—

Dr. Harkey, a member of our committee arranged to have Dr. Martin address the newly organized Civic Betterment Committee in Washington, Pa., and to present suggestions and to help inaugurate the program which promises much for the future. Also, Dr. Harkey was successful in persuading the Trustees of Washington Presbystery to give $300 for a specialized program of Sabbath day observance in that county. He also obtained 125 copies of "Studies of the Day" for use at the young people's conference at Bethany, W. Va.

B. Beaver County—

The Beaver County branch of our association heard the Rev. Sam Morris at an enthusiastic rally in the United Presbyterian Church of Beaver on Tuesday evening, September 9. His uniquely presented Temperance message was heard by representative leaders of the public schools and Sabbath schools from all parts of Beaver County.

Through this same organization, helpful leadership was given in various local option contests throughout the county, such as Borough Township, Eastvale and North Sewickley Townships in preparation for the liquor and beer referenda in the September primaries.

Similar leadership was utilized in the fight against increased commercialization of the Sabbath by the motion picture industry in Rochester in preparation for the November election.

This same organization has secured 25,000 copies of a new liquor leaflet for Beaver County which Dr. Martin had prepared. A county-wide plan of distribution is being carried forward. In Ambridge, for example, 4,000 copies of this leaflet were distributed on a house-to-house basis by the cooperating Protestant churches. It is the hope and expectation of your committee to develop plans for a similar house-to-house distribution of similarly prepared leaflets in various counties throughout Western Pennsylvania.

Your committee regrets to report that among the clergy there is developing a lethargy at a time when the post-war moral problems are uppermost and when we are being engulfed in the moral back-wash of that war. This lethargy seems to be born of discouragement and the feeling that it is impossible to do anything effective under present conditions. Also, the stress of denominational programs makes it increasingly difficult to challenge these ministers to permit any organized agency, which they feel is outside their own denominational budgets, to present causes and financial appeals.

We are, however, pleased that contrary to this denominational trend there is increased cooperation among ministers of the Reformed Presbyterian Churches. We wish to commend our Reformed Presbyterian brethren both for their sustained interest and their good example, which we trust will be contagious.

The challenge of the hour is the call to battle with increased zeal against selfish, entrenched evils and to labor more aggressively for the creation of an environment in which the Kingdom of God may develop more rapidly.

REPORT OF FINANCE COMMITTEE

By E. C. Young

As reported by the treasurer, the total receipts for the year ending October 31, 1947 were $10,891.11 and the total expenditures $13,806.38. The receipts came from the following sources: Sale of literature, offerings taken at public meetings, solicitation by letters, personal solicitation, offerings taken by congregations of the Reformed Presbyterian Church, Memorial Fund for the Bible in the schools, members of the Board of Directors of the association, subscriptions to *The Christian Statesman* and bequests.

We have the amounts received from only a few of these sources. Members of the Board of Directors contributed personally a little over $1,000 and were responsible for securing from their congregations or other organizations several hundred dollars. About $880.50 was received from bequests and $3,345 from the congregations of the Reformed Presbyterian Church.

While the committee has not as yet been able to undertake a concerted effort on behalf of a Memorial Fund for the Bible in the schools, several hundred dollars have been added to what was previously raised for this fund, making the total to date $2,500.

To the above $10,891.11 should be added the amount raised by the Southern California Branch this past year, amounting to $740.57, which does not come through our treasury, but is reported to our association by this branch. This makes a grand total of receipts of $11,631.68.

The expenditures of our National Reform Association for the year, $13,806.38, is $2,915.27 less than the receipts. To meet this deficit we had to dwaw upon our reserve funds. The expenditures of the California Branch were $769.10. They report a balance in the treasury of $246.62. The total expenditures for the year, including the California Branch, was $14,575.48, and the total deficit $2,943.80.

This deficit is partly accounted for by the fact that a large amount of literature published and paid for within the year has not been disposed of and which should bring in a considerable revenue.

Nevertheless, it is manifest that if the association is to carry on its work for the coming year on the same basis as the past year without any enlargement, several thousand more dollars will have to be raised above that raised this past year. It is our hope and purpose to raise the Memorial Fund for the Bible in the schools up to at least $10,000 next year to provide the means necessary to carry on, on a larger scale, this very important Christian work for the salvation of our nation and the advancement of the Kingdom of our Lord and His Christ.

Special mention should be made of the efforts of Mr. S. R. Dodds, a friend of the association, to secure funds to meet the expense of the preparation, publication and distribution of an Allegheny County liquor leaflet, 40,000 copies of which have already been published. Due to his deep interest in this cause he volunteered this service. He has worked faithfully and with some degree of success and has our hearty thanks.

At the close of the year we had a balance in our current account of $1,037.92. The association also has invested funds to the amount of $8,420 on which we are receiving six per cent interest. This comes from the Zella Payne Estate, our share of which was $10,566.59.

PUBLICATION DEPARTMENT REPORT

By Rev D. H. Elliott, D.D.

Within the year literature totaling 220,000 copies and 1,046,000 pages has been published as follows:

	No. of Copies
"God in Our Public Schools," by Dr. Fleming	2,000
Total pages	500,000
Liquor Leaflets (9 by 12 inches, in Colors)	
Pennsylvania, July, 1947	10,000
Allegheny County, August, 1947	40,000
Fayette County, August, 1947	25,000
Beaver County, August, 1947	25,000
Indiana County, August, 1947	10,000
	110,000
Total pages	220,000
	No. of Copies
"Christian Statesman"	
December, 1946	4,100
March, 1947	4,200
May, 1947	4,500
July, 1947	4,200
September, 1947	4,200
	21,200
Total pages	186,000
Miscellaneous	
	No. of Copies
Reprints from "The Christian Statesman"—	
a. J. Edgar Hoover on Crime	4,000
b. United Nations—map of organs and explanation	5,000
c. U. S. Expenditures for liquor	1,500
Prospectus of "God in Our Public Schools"	5,000
Liquor Ads in "Life," "Time" and "Fortune"	4,000
Liquor, Gambling, Sabbath Bills	1,500
Human Cost of Liquor	2,500
Literature on Local Option	3,000
Programs, letterheads, wrappers, etc	60,500
	87,000
Total pages	140,000

EXTRACTS FROM PRES. MARTIN'S REPORT

On the whole we have had a good year. God has blest our efforts and we have many things to be thankful for. We note the following enlargements in the work of the past year:

Since March, *The Christian Statesman* has been published every other month instead of quarterly as heretofore.

The literature published within the year is more than twice of that published the preceding year. Our printer's bill this year was over $3,500.

Until May 1, 1947, Rev. E. M. Hertzler was giving our association only half-time service in promoting our Bible in the public schools program. Since the above date he is devoting his entire time and energy to this work.

The Southern California Branch of our association has made notable progress within the year. Since July 1, Rev. David Calderwood has been giving part-time service to this branch, particularly in promoting a Bible reading bill presently to be introduced into the Legislature of California.

The reports of the Departments of the Association cover in large measure the work accomplished during the year and need not be repeated here. A few items are worthy of special mention:

The 110,000 liquor leaflets published within the past few months which have been or are being distributed from house to house, one-half of them in connection with local option elections on liquor and beer in Western Pennsylvania.

The nation-wide protest campaign against Henry R. Luce, founder and editor-in-chief of the magazines Life, Time and Fortune, for permitting the facilities of these magazines to be used as the spearhead of a gigantic liquor advertising campaign to glamorize and popularize the beverage use of liquor, wine and beer and thus increase the sales and profits of those engaged in this business. The President of the Association as Chairman of the Committee Against Liquor Advertising of the National Temperance and Prohibition Council, is responsible for the inauguration and carrying forward of this campaign. The association also took an active part in the hearing on the Capper Bill to prohibit liquor advertising.

The association's participation in Sunday movie campaigns giving counsel and furnishing literature for local committees and making addresses.

Rev. E. M. Hertzler's work in setting up Bible study courses in the public schools in 12 cities and one county in Ohio, Indian and Illinois in which over 12,000 boys and girls are getting one period's instruction each week under teachers qualified and chosen for this specific work. Add to this the results of his work, half-time service for the two years previous to last year, the totals are 43,000 American youth receiving Bible instruction in our public schools.

The Coming Year

We are glad to report that Dr. D. H. Elliott, until recently pastor of the Central Pittsburgh Reformed Presbyterian Church, and a member of our Board of Directors, has agreed to give our Association part-time service beginning this November, in helping to carry forward our work at the office and in the Pittsburgh area. Dr. Elliott is thoroughly imbued with National Reform principles, well acquainted with the work of the association and has good standing with the ministers and religious leaders of Pittsburgh. We greatly appreciate this addition to our staff of workers.

We need to enlarge our constituency. To this end and

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CHRIST FOR A TIME LIKE THIS

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But Jesus is a way of thinking as well as living. We need not drive to unwarranted lengths the distinction between one's living and one's thinking, for they are mutually interrelated. Nevertheless, there can be little doubt but what the rise of Hitlerism in Germany was a consequence of a way of thinking amongst university and theological leaders; that the vacillating standards of belief and conduct in modern education here in America is a consequence of un-Christian, materialistic and rationalistic thinking, so that higher and intermediate education has been corrupted at its source and not only has Christ been lost with all His inspiring and guiding power, but those concerned have lost their own ideals of morality and justice and have pulled down the building upon themselves by demolishing its pillars. The Gospel challenge for these days in the world of the mind ought to be as in the days of Christ's Ministry, "Lord, I believe. Help Thou my unbelief."

Perhaps we forget also that Christ is a dynamic factor in human life, possessing the power to force open gates that have been closed to righteousness and love; that He has the ability to change the hearts of men, even those who seem completely to have sold themselves to greed, lawlessness and exploitation of the helpless. This change of heart Christ alone can bring, and without it no worthy progress may be expected. A member of the Legislature of our Commonwealth, interested in social justice and reform, said recently, "There must be new men in Pennsylvania before any new laws can be written." We may be able to hold some of the more important laws on the statute books, but we shall never write new laws and regain the growth we once held in the name of Christ and decency until men's hearts are changed. Obviously, for this reason social, community and political reform rightly go hand in hand with the Church of the Living God. They seek the same end, and reformation is not possible until Christ has broken down the resistance of human hearts and made human conscience sensitive to need.

And Christ is an equally dynamic factor in combatting the false philosophies which have swept our nation and corrupted our young people. It is futile in many instances to argue with a rabid disciple of Hegel or a fanatical devotee of Nietzche. The godlessness and cynicism of Karl Marx and his devotees can frequently not be exposed and confuted by ethical arguments. But all these—and all other false and destructive theories of human personality and human conduct—can be refuted easily and thoroughly by the power of prayer and by bringing to bear upon persons and groups in a direct and effective manner the cleansing grace and power of God, our Father.

In concluding, let me suggest that we are not helpless in this present situation. Not only is there obvious and specific external thinking that we can do, but there are inner attitudes that may become ours, inner truths upon which we may rest, inner sources of strength that will undergird us if we Christians who are interested in social and community righteousness will lean upon them.

We ought to recall the injunction of Peter (II Peter 1:5) to add to our faith "moral resolution." The solution for our situation surely is not mere compromise or broader tolerance of evil, but insistence upon conscience and inflexible procedure as befitting a Christian. Too much of our present grief and chaos is a consequence of the willingness of the Church and Christians to compromise or to fail to speak fearlessly the whole Will of God. Having the infallible Word of God and the Holy Spirit who has been sent specifically to "lead us into truth," we continue to temporize and fail to lift our voices with the Divine Authority, "thus saith the Lord."

Joe Jefferson, you will recall, represented Rip Van Winkle as always determined to foreswear drinking and become a responsible citizen but always failing because upon being offered the glass each time he protested "that this one doesn't count." Nothing ever counted because no issue was joined and no principle was unhesitatingly espoused. Othello, in defending himself before his judges, recalled poor Desdemona had inclined to hear of his feats of valor until finally he took the "pliant hour" which involved irrevocably in the tragedy of her life.

We can add to our professed faith more resolution. Moreover, we can be willing to believe in and espouse fearlessly Christ's cause. William James' "will to believe" is suggestive. We fail in these critical days to act according to our belief because in many instances we actually do not believe what we profess.

You will recall that Michael Faraday on his deathbed was asked by friends as to what speculations he then had about God, and Faraday replied in that sombre moment "Sirs, I have no speculations. I know."

And, finally, we ought to have faith in God's assurance of a better world, not to come at some distant time, not Tennyson's "far-off divine event," but a world in which God will establish honor and decency and righteousness by His own power. It was distressing surely to all of us during the last war to meet men and women who felt sure the war was lost, that the forces of dictatorship and blood were able to rule the whole world. How unfortunate such men and women did not see beyond temporary defeat, the assurance of ultimate victory of Right and God. We must remember that underneath all the complex material organism of the world of matter in which we live lie specific elements each with its own crystal form, that each has a crystal state toward which it goes and at which it will arrive under proper conditions. We ought to remember that life itself also has a moral rest or holy end which will be arrived at when we, and those like us who seek to serve the Kingdom of God, become surely convinced that God is, and will be realized, because none can stay the inevitable and trumphant Kingdom of God.

EXTRACTS FROM PRES. MARTIN'S REPORT

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for the purpose of extending the influence of our association, we should hold more public meetings. I suggest we set 500 as our goal for this coming year to be addressed by our staff of workers or members of our Board of Directors.

To provide means for the continuation and extension of our program for the Bible and religion in our public schools, we should put forth a concerted and sustained effort to secure at least $10,000 for the Memorial Fund for the Bible in the schools.

We are greatly in need of up-to-date leaflets and tracts on our association's aims and the various phases of its work. We expect in part, at least, to supply this need during this next year.

For more than a year we have been gathering materials for a book of some 75 to 100 pages for popular use in promoting our program for the Bible and religion in our public schools. We hope to prepare the manuscript and have this book published before our next annual meeting.

Grateful to God for His blessing this past year and with reliance upon His continued guidance and blessing, we go forth to the work of the coming year.